

Bhakti Sangha Bhagavatam Class

5.16.8-10

Verse, Translation and Purport

|| 5.16.8 ||

uttarottareṇelāvṛtam nīlaḥ śvetaḥ śṛṅgavān iti trayo ramyaka-hiraṇmaya-
kurūṇām varṣāṇām maryādā-girayaḥ prāg-āyatā ubhayataḥ kṣārodāvadhayo
dvi-sahasra-prthava ekaikaśaḥ pūrvasmāt pūrvasmād uttara uttaro
daśāṃśādhikāṃśena dairghya eva hrasanti.

Just north of Ilāvṛta-varṣa—and going further northward, one after another—are three mountains named Nīla, Śveta and Śṛṅgavān. These mark the borders of the three varṣas named Ramyaka, Hiraṇmaya and Kuru and separate them from one another. The width of these mountains is 2,000 yojanas [16,000 miles]. Lengthwise, they extend east and west to the beaches of the ocean of salt water. Going from south to north, the length of each mountain is one tenth shorter than that of the previous mountain, but the height of them all is the same.

In this regard, Madhvācārya quotes the following verses from the Brahmāṇḍa Purāṇa:

yathā bhāgavate tūktam
bhauvanam kośa-lakṣaṇam
tasyāvirodhato yojyam
anya-granthāntare sthitam

maṇḍode puraṇam caiva
vyatyāsam kṣīra-sāgare
rāhu-soma-raviṇām ca
maṇḍalād dvi-guṇoktitām
vinaiva sarvam unneyam
yojanābhedato 'tra tu

It appears from these verses that aside from the sun and moon, there is an invisible planet called Rāhu.

The movements of Rāhu cause both solar and lunar eclipses.

We suggest that the modern expeditions attempting to reach the moon are mistakenly going to Rāhu.

|| 5.16.9 ||

evam dakṣiṇenelāvṛtam niṣadho hemakūṭo himālaya iti prāg-āyatā
yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-kimpuruṣa-
bhāratānām yathā-saṅkhyam.

Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named (from north to south) Niṣadha, Hemakūṭa and Himālaya. Each of them is 10,000 yojanas [80,000 miles] high. They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].

|| 5.16.10 ||

tathaivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv
ānīla-niṣadhāyatau dvi-sahasraṃ paprathatuḥ ketumāla-
bhadrāśvayoḥ sīmānaṃ vidadhāte.

In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They indicate the borders of Ilāvṛta-varṣa and also the varṣas known as Ketumāla and Bhadrāśva.

There are so many mountains, even on this planet earth.

We do not think that the measurements of all of them have actually been calculated.

While passing over the mountainous region from Mexico to Caracas, we actually saw so many mountains that we doubt whether their height, length and breadth have been properly measured.

Therefore, as indicated in Śrīmad-Bhāgavatam by Śukadeva Gosvāmī, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations.

Śukadeva Gosvāmī has already stated that such calculations would be very difficult even if one had a duration of life like that of Brahmā.

We should simply be satisfied with the statements of authorities like Śukadeva Gosvāmī and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead.

The measurements given herein, such as 10,000 yojanas or 100,000 yojanas, should be considered correct because they have been given by Śukadeva Gosvāmī.

Our experimental knowledge can neither verify nor disprove the statements of Śrīmad-Bhāgavatam.

We should simply hear these statements from the authorities.

If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us.

Section-I

**Kill the Demon of Doubt to
gain Confidence**

Niścaya - Confidence

In his Upadeśāmṛta, Śrīla Rūpa Gosvāmī has instructed the practitioners of devotional service to be confident.

Until this confidence is achieved, one will remain doubtful.

Doubtful persons never have auspiciousness.

How then will they have faith in unalloyed devotional service
when they are doubtful at heart?

It is said in Bhagavad-gītā (4.40):

- ① अज्ञा
- ② अश्रद्धाधना
- ③ संशयैर्मा

ajñāś cāśraddadhānaś ca
saṁśayātmā vinaśyati
nāyam loko 'sti na paro
na sukham saṁśayātmanah

The person ignorant of scripture (**ajñāś**), or one who knows scripture but has no faith in it (**aśraddadhānaś**), or one who is doubtful of attaining the goal even with faith (**saṁśayātmā**), perishes (**vinaśyati**). One who is afflicted with doubt (**saṁśayātmanah**) attains nothing in this life (**nāyam loko 'sti**), nothing in the next (**na paro**), and no happiness (**na sukham**).

Baladeva

Having described those qualified for knowledge and the results, the Lord now describes the unqualified person and the result for that person.

① अज्ञान

② अश्रद्धाद्वेषा

③ सांग्रह्यत्वम्

The ignorant person, like an animal, with no knowledge of scriptures; or the person who, in spite of having knowledge of scriptures, has no faith, since he has a quarrelsome nature; or the person who, in spite of having faith, doubts if he can attain the perfection—this person is destroyed.

Baladeva

This means he deviates from his own interest.

③

Among these persons, the one with doubts is especially criticized.

This doubtful person does not have happiness from the gross world or the next world.

Baladeva

Happiness is generated from actions prescribed by scriptures.

That action is accompanied by knowledge of the individual
āt̄mā.

Where is that happiness for one who has doubts about
attaining the goal?

Srila Prabhupada

Out of many standard and authoritative revealed scriptures, the Bhagavad-gītā is the best. Persons who are almost like animals have no faith in, or knowledge of, the standard revealed scriptures; and some, even though they have knowledge of, or can cite passages from, the revealed scriptures, have actually no faith in these words.

And even though others may have faith in scriptures like Bhagavad-gītā, they do not believe in or worship the Personality of Godhead, Śrī Kṛṣṇa.

Srila Prabhupada

Such persons cannot have any standing in Kṛṣṇa consciousness. They fall down.

Out of all the above-mentioned persons, those who have no faith and are always doubtful make no progress at all.

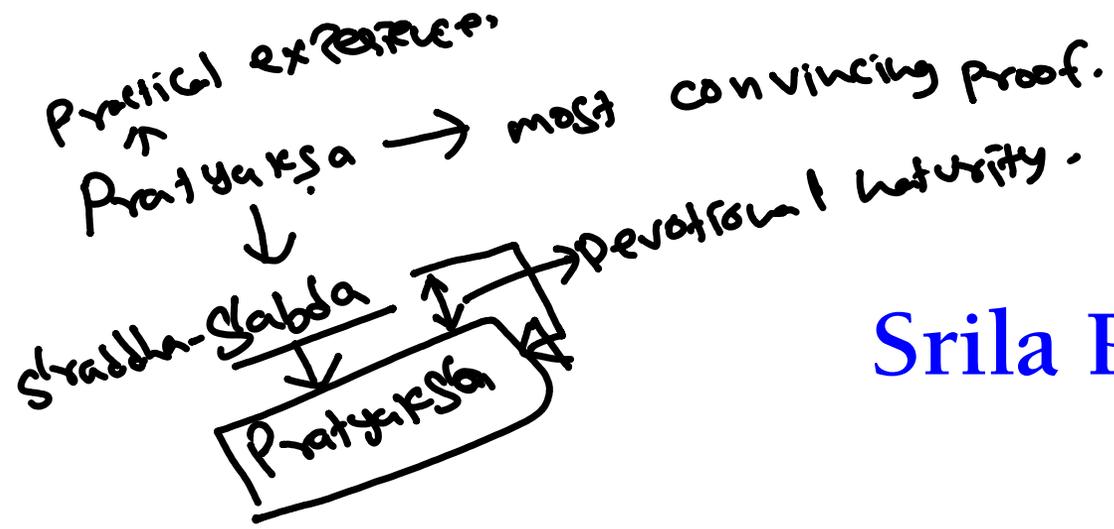
Men without faith in God and His revealed word find no good in this world, nor in the next.

Srila Prabhupada

For them there is no happiness whatsoever.

One should therefore follow the principles of revealed scriptures with faith and thereby be raised to the platform of knowledge.

Only this knowledge will help one become promoted to the transcendental platform of spiritual understanding.



Srila Prabhupada

In other words, doubtful persons have no status whatsoever in spiritual emancipation.

One should therefore follow in the footsteps of great ācāryas who are in the disciplic succession and thereby attain success.

Section-I

**Kill the Demon of Doubt to
gain Confidence (contd...)**

One who has faith is certainly without doubts, because the word faith means firm conviction.

As long as doubts are there, firm conviction cannot remain in the heart.

Therefore faithful living entities are always doubtless.

Śrī Caitanya Mahāprabhu has ordered all Vaiṣṇavas to first understand three truths-sambandha, abhidheya, and prayojana.

There are ten principle subjects in these three truths.

2 ways of overcoming doubts

- a) Get a reasonable explanation for classification that is intelligible.
- b) Understand which doubt can be cleared @ what stage of my devotional development.

5. The living entities are His separated parts and parcels.

6. The living entity, due to his constitutional situation as the marginal energy, may come under the sway of the material energy. → *conditioned souls (nitya baddha jīves)*

↳ *Liberated souls (nitya mukta jīves)*

7. Again, due to his marginal nature, the living entity in the liberated condition is free of the influence of material nature.

8. The living entity and everything in this material cosmos is simultaneously one and different from the Supreme Lord, Kṛṣṇa.

Abhidheya → P-D-S
→ Process of attaining the goal

9. Pure devotional service is the living entity's occupation and means.

prema - prayojane

10. Pure love of Kṛṣṇa is the living entity's ultimate goal."

Section-II

Daśa-mūla-tattva

1. Sabda Pramana is Highest

The first is that Vedic literatures are the only authority. In order to ascertain the truth, one must accept authority.

There are nine realities, which can only be known through the Vedic authority.

→ Current state → we cannot understand through Pratyakṣa
↳ we can understand through Śabdā
↓
Later
↓
we can also understand through Pratyakṣa.

Different scriptures have defined different authorities. Some say pratyakṣa, or direct understanding, some say anumāna, or hypothetical understanding, and some say upamāna, or analogies, are authorities.

And others include other subjects as authorities.

All other authorities, however, are considered auxiliary authorities by the Vaiṣṇava literatures propounded by Śrīman Mahāprabhu.

Therefore the self-perfect authority received through the disciplic succession is the only principle authority to be accepted.

All the natures that exist in this world are divided into two categories-some are inconceivable and some are conceivable.

The material natures are conceivable because they automatically awaken in the course of thinking.

Spiritual nature is inconceivable because it is not perceivable by people's/poor fund of knowledge.

↳ Faith.

Inconceivable natures cannot be known without self-realization.

↓
Devotional maturity.

Therefore there is no entrance into inconceivable subjects for authorities like pratyakṣa, which are included in the category of argument.

That is why Śrī Bhakti-rasāmṛta-sindhu (as quoted from the Mahābhārata, Udyoga-parva) says:

acintyāḥ khalu ye bhāvā
na tāms tarkena yojayet
prakṛtibhyaḥ param yac ca
tad acintyasya laksanam

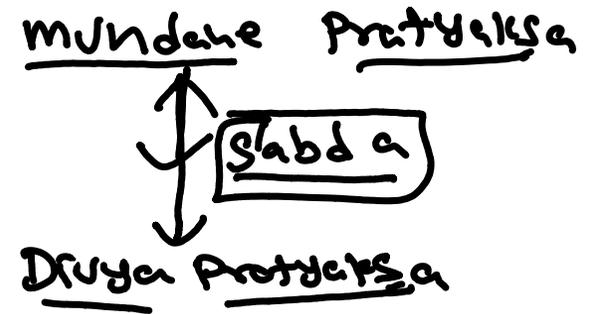
"Anything transcendental to material nature is inconceivable
and thus cannot be grasped through mundane arguments.
Therefore one should not try to understand transcendental
subjects in this way."

There is no entrance for pratyakṣa and anumāna in that state

In order to know the inconceivable nature, self-realization is the only means.

Self-realization is almost impossible for ordinary people.

Seeing people's terrible madness, the most merciful Supreme Lord manifested the Vedic literatures.



In the Caitanya-caritāmṛta (Madhya 20.122, 124, 125) Śrī Caitanya Mahāprabhu has said:

māyā-mugdha jīvera nāhi svataḥ kṛṣṇa-jñāna
jīvere kṛpāya kailā kṛṣṇa veda-purāṇa

The conditioned soul cannot revive his Kṛṣṇa consciousness
by his own effort. But out of causeless mercy, Lord Kṛṣṇa
compiled the Vedic literature and its supplements, the
Purāṇas.

veda-śāstra kahe-'sambandha', 'abhidheya', 'prayojana',
'kṛṣṇa'-prāpya sambandha, 'bhakti'-prāptyera sadhana

abhidheya-nāma 'bhakti', 'prema'-prayojana
puruṣārtha-śiromaṇi prema mahā-dhana

The Vedic literatures give information about the living entity's eternal relationship with Kṛṣṇa, which is called sambandha. The living entity's understanding of this relationship and acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana. Devotional service, or sense activity for the satisfaction of the Lord, is called abhidheya because it can develop one's original love of Godhead, which is the goal of life. This goal is the living entity's topmost interest and greatest wealth. Thus one attains the platform of transcendental loving service unto the Lord."

To know the inconceivable nature, the Vedic authority alone should be accepted.

There is one other consideration in this regard.

The Vedic knowledge received through the guru-paramparā is called āmnāya.

There are so many subjects in the Vedas, and there are various instructions for different qualifications.

Among all qualifications, the qualification for devotional life is the topmost.

By the strength of their devotional service, the previous mahājanas have awakened to self-realization and thereby separately written instructions regarding the qualifications for devotional service as mentioned in the Vedas.

Therefore the Vedic statements ascertained by the previous mahājanas as relating to the qualifications for devotion are all called āmnāya, and it is necessary to learn them.

It is impossible to enter into the inconceivable nature without receiving the full mercy of the spiritual master.

The instruction of Śrī Caitanya Mahāprabhu in this regard is given in Caitanya-caritāmṛta (Madhya 20.127-136):

Section-II

Daśa-mūla-tattva

5. Jivas are parts of Kṛṣṇa and
are innumerable

While considering the fourth reality, the āmnāya says that the living entities are minute particles of the spiritual sun, Kṛṣṇa, and they are innumerable.

As the spiritual world is manifested by Kṛṣṇa's cit, or spiritual, potency and as the material world is manifested by the inferior illusory energy, similarly the living entities are manifested by a portion of the spiritual energy.

↳ tatastha śakti (marginal potency)

Kṛṣṇa's spiritual form has all qualities in full, and those qualities are naturally present in the living entities in minute quantity.

The independent nature of Kṛṣṇa is found insignificantly in the living entities.

For this reason the living entities claim to be independent.

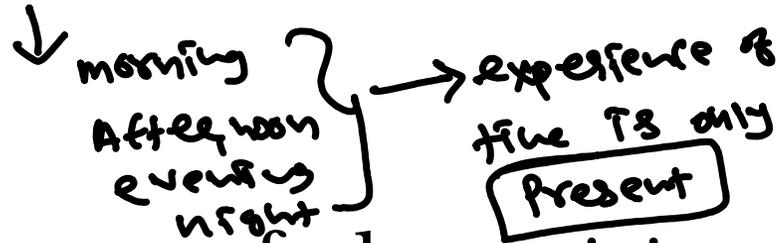
As a result, all living entities have developed different propensities.

By one propensity the living entity searches for his own happiness, and by another propensity he searches for Kṛṣṇa's happiness.

Thus living entities are divided into two groups—those searching for their own happiness and those searching for Kṛṣṇa's happiness.

Those who search for Kṛṣṇa's happiness are called nitya-mukta, and those who search for their own happiness are called nitya-baddha.

In this regard, all inconceivable natures are under the subordination of spiritual time.



The time factor of the spiritual nature is a state of eternal present.

But in the inferior illusory energy there are three states of existence—past, present, and future.

So whatever considerations arise in this regard, if related with the spiritual time factor, then no doubts will remain; but if seen otherwise, then doubts will remain.

Why did a pure spirit soul search for his own happiness?

If one puts forward such a question, then doubts arising from the material time factor will manifest.

If one can give up such doubts then he can perform devotional service, otherwise there will only be a series of arguments.

If arguments are related to the inconceivable nature, then anarthas arise.